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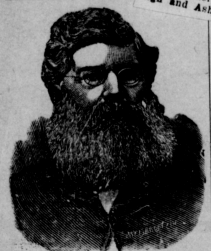
EDITED BY A HEATHEN IN THE INTEREST OF GOOD MORALS.

PUBLISHED WEEKLY. ONE DOLLAR A YEAR IN ADVANCE.

VOLUME XIV. NUMBER 28

LEXINGTON, KENTUCKY, SUNDAY, SEPTEMBER 24, E. M. 305

\$1.00 A YEAR



Charles L. Moore  
Editor



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Office—W. Short St.,  
Lexington, Ky.

Entered at the post office at Lexing-  
ton, Ky. as Second Class Mail Mat-  
ter.

Address all communications to BLUE  
GRASS BLADE, P. O. BOX, 393  
Lexington, Kentucky.

Fayette Telephone, 619.  
Cumberland Telephone, 307.

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## STAND WITH PAINE AND INGERSOLL ON THE FREELOVE QUES- TION

The efforts of some infidels who are  
not worthy of the name to foment free-  
love into infidelity, attaches interest  
to a discussion that is being conducted  
in "The Freeholder" of London,  
and "Secular Thought" of Canada.

Torrey who went to London as a re-  
vivalist from Chicago, it seems  
preached about as much about Paine  
and Ingersoll as he did about God and  
Jesus, and it appears that what he  
said about the first two attracted more  
interest than what he said about the  
latter two.

Mr. W. T. Stead, the Christian editor  
of the "Review of Reviews," takes  
Torrey to task for what he said about  
Paine and Ingersoll that was unjust  
to the two dead infidels.

Extracts from Stead are as follows:  
"Dr. Torrey was most unfortunate  
in thus condescending upon particu-  
lars.

Mr. G. W. Foote, the editor of the  
Freeholder, in the pamphlet I have  
just referred to, at once pointed out  
that in both cases the falsehood of the  
accusation thus revived by Dr. Torrey  
had been demonstrated in American  
Courts. The "commonly believed out-  
rageous action" of Thomas Paine in  
living with another man's wife was  
shown to have been the kindly hospi-  
tality shown by an old man of 67 to  
the refugee family of his French bene-  
factor. The only man who had ever  
imputed a shadow of obloquy to Paine  
in this connection went into the wil-  
derness box after Paine's death and  
sincerely avowed that there was no  
foundation for his calumny. The over-  
zealous publisher who had repeated it  
was found guilty, in a criminal action,  
of slandering Miss So-and-so, the  
mistress of the house in which he  
lived, in a fine which was reduced to  
a minimum because in the opinion  
of the jury the libel appeared in the  
of a journal published in the interests  
of the Christian religion. Dr. Torrey,  
as will be seen from his letter quoted  
below, is very well aware that the  
charge of adultery was not only un-  
proved, but was clearly disproved to  
the satisfaction of a Christian jury;  
yet in his zeal against the Freehold-  
ers he could not resist the temptation  
of charging Paine with indulging in  
immoralities, adducing in proof of this  
accusation his "outrageous action" in  
"taking another man's wife to (or  
from) France and living with her."

But Col. Ingersoll was so extremely  
patriotic in his detestation of obscenity  
in any shape or form that he actually  
resigned his vice presidency on the  
Commonstock Law Reform Committee be-  
cause the majority wished to go far-  
ther than he thought desirable in for-  
saking any tampering with mail mat-  
ter. He declared that he resented to  
in his desire to stamp out ob-  
scene literature. All that he desired  
was to prevent a law aimed at ob-  
scenity being abused so as to curtail  
the legitimate liberty of discussion.

So far, therefore, from the action  
of Ingersoll in this matter justifying  
any imputation upon his morality, the  
facts show him to have taken a very  
high moral line on the question. In-  
gersoll's own character is on record.  
He was a Freeholder, an eloquent,  
audacious, profane, athletic blas-  
phemer. But he was not an immoral  
man. He did not aid and abet the  
circulation of obscene literature. His  
family life was one of idyllic purity  
and felicity, and so far from being an  
advocate of unlimited license in the  
circulation of obscene literature, he  
severed himself from his own col-  
leagues and associates rather than  
follow them in advocating a liberty  
which he feared might tend to pollute  
the mind of American youth.

Again Editor Stead says:  
"Writing on Saturday, May 16th, Dr.  
Torrey set forth the reasons why he  
did not think it necessary to repeat  
the charges which he had actually  
made against Paine. But when on  
Monday the letter was brought to  
him to sign, he added the following  
postscript, which I reproduce, as he  
insists, exactly as it is written, al-  
though as will be seen, three-fourths  
of it has nothing whatever to do with  
the only point which was in contro-  
versy, viz: Did Dr. Torrey suggest  
that Paine lived in adultery with an-

other man's wife, and, if so, was it  
true? Dr. Torrey now admits that  
this was not true; but he implies that  
when he charged Paine with living  
with another man's wife, he did not  
mean to suggest adultery. Upon that  
statement it is unnecessary to com-  
ment. Here is the voluminous post-  
script just as it was written (some  
few passages have been exercised).

Then Editor Stead gives seven  
charges that Torrey brought against  
Paine. Of these seven, three are as  
follows:

"3. That he put away his lawful  
wife without giving any explanation  
of the cause of his trouble with her,  
and afterwards on several occasions  
lived with the wife of another man,  
who followed him from France on his  
return from America and that at his  
death he did not leave his property  
to his wife, who was still living, but  
did leave it to this woman and her  
children.

"4. That his relations with this wo-  
man who followed him from Paris  
were positively immoral and licen-  
tious, and that, furthermore, his re-  
lations with her were immoral while  
they lived in France, and that one of  
her children 'Thomas,' had the fea-  
tures, countenance and manner of  
Paine—the implication, of course, be-  
ing that he was Paine's son.

"5. That while in Paris, about the  
time of publishing 'The Age of Reason,'  
he fell into habits of excessive  
drinking, that these habits were con-  
tinued through a number of years,  
and that after his return to America  
resulted in unpleasant manners and  
dress. That this, along with other  
things, caused many of his old-time  
friends to 'withdraw their society from  
him.'"

Editor Stead then says:  
"Paine married twice. His second  
wife and he parted, so no one knows  
why. No one even among Paine's  
worst libellers suggests that he had  
any reason of complaint against him.  
As for the other accusations, some  
are utterly untrue, others are not  
none of the material to the issue. If  
at one time of his career Paine drank  
more than was good for him, he but  
followed the example of the greatest  
statesmen of his time. To drink each  
other under the table was the custom  
in the best English society a hundred  
years ago, and Paine at his worst  
never drank as heavily as Pitt and  
Fox and most of their contemporaries."

I suppose that in this we get at  
the truth of the matter. Stead, as the  
Christian editor of an English literary  
magazine, could not afford to say any-  
thing that is untrue and in favor of an  
infidel. I suppose there is no doubt  
that Paine was a drinking man—a  
drunkard as Pitt and Fox, and preach-  
ers and politicians generally were in  
England in those days, and it is no  
excuse for Paine that other people got  
drunk. Generally, when a man and  
wife separate the man is to be blamed  
not always, and it seems that  
Paine was not. If Paine had been a  
libertine it would almost certainly  
have been known and the particulars  
published. As to case stands, then,  
I guess it is true that Paine drank too  
much liquor, but it is hardly possible  
that a man who wrote so clearly could  
have been a bad drunkard. But the  
charge of sex libertinism cannot be  
proven against him. No one can find  
a single hint of free love from any-  
thing that either Paine or Ingersoll  
ever wrote.

Penryn, Calif., Sept. 13, 1905.  
Editor B. G. Blade,  
Blue Grass Blade.

I am a little late sending my sub-  
scription to the good old Blade. My  
wife has been sick, I had three doctors  
and dismissed them and I am curing  
her with common sense and patent  
medicines. Doctors don't like patent  
medicines for the same reason that  
preachers don't like infidels. It spoils  
their jobs.

Enclosed \$1.00 for the Blade. I wish  
you good health and success for the  
good old Blade.—HENRY KAISER.

Newhope, Arkansas, Sept. 15, 1905.  
Blue Grass Blade.

Dear Sir—Please place the Arkan-  
sas Traveller on your exchange list,  
and I will gladly reciprocate. There  
are so many good pieces in the Blade,  
lately, that I just can't keep from clip-  
ping some of them.—JAMES E. MIZ-  
ZLES.

The Traveller's issue of September  
15, has what I said about "Working  
on Sunday." It's a nice little paper.

## SUICIDES

OF TWO LEXINGTON CHRISTIAN  
WOMEN.

The Lexington papers of Septem-  
ber 13 report the suicides of two wo-  
men; one from the highest and the  
other from a very humble position in  
society, and both Christians.

The first was Mrs. T. D. Chenault,  
of Richmond, Ky., connected in Lex-  
ington and Louisville. Her husband,  
a banker, is the richest man in Mad-  
ison county. She was a society lead-  
er and a great beauty. Her family are  
some Campbellites and some Catholics.  
They all stand at the very top of  
Kentucky fashionable society. Mrs.  
Chenault had separated from her hus-  
band, and the immediate cause of the  
suicide was the refusal of her 7-year-  
old son to go to see her. She suicided  
by taking carbolic acid, dying after  
a few hours.

The other suicide was a negro wo-  
man 65 years old, who suicided be-  
cause she was jealous of her husband.  
She poured coal oil over her bed and  
set it on fire and then jumped into it.  
Her name was Sophia Leavelle. She  
was very poor but was a hard worker.  
She was known by almost everybody  
in Lexington. She drove an old white  
mule hitched to a dilapidated old  
wagon in which she hauled flowers  
and vegetables. One her old wagon  
broke down in the street and "old So-  
phie" mounted her old gray mule  
astride and rode down the street. A  
policeman stopped her and threatened  
to arrest her for riding "straddle." Old  
Sophie called out to him "Go and ar-  
rest Miss Leavelle," she rode  
straddle all the time." The name that  
Sophie called was that of one of the  
most fashionable ladies of the city.  
The fear that Sophie would drag the  
name of the fashionable lady into the  
police court made the policeman let  
Sophie ride on.

Fifty years ago the suicide of a wo-  
man of the standing of Mrs. Chenault  
would have been a national sensation.  
Now suicide is so common that it  
scarcely attracts any attention.  
Twenty years ago in Kentucky suicide  
was thought to be prima facie evi-  
dence of insanity; now nobody sug-  
gests any such thing. Men and wo-  
men suicide just like they get mar-  
ried or get divorced, and nobody  
thinks that one is any more evidence  
of insanity than either of the other  
two, but there is a growing tendency  
to say that marrying is more evidence  
of insanity than suicide. There has  
been a great effort among the clergy  
to stamp out this tendency. They  
make it appear that infidelity is the  
cause of so much suicide, but the fact  
that nearly all suicides are Christians  
has made the clergy abandon their  
contention. But all the same it is  
growing infidelity that is making the  
people kill themselves.

They used to believe the Bible and  
were afraid to kill themselves because  
they believed they would go to hell  
if they did. Now it is getting so that  
nearly all intelligent people are  
comparing infidels in the transition  
stage they have not the fear of hell  
to deter them and have not the phi-  
losophy of infidelity to encourage  
them and they naturally end their  
troubles by suicide.

Suicide will continue to be common  
until the masses of the people reject  
religion, become infidels and learn,  
as Paine said, "To do good is my re-  
ligion." Suicide is not necessarily a  
crime. In many cases it is good mor-  
als. I have known of some infidels  
who killed themselves because they  
were hopeless physical sufferers, and  
partly because they did not want to be  
burdens to their families and friends.  
The case of dear old Brother Green  
and his wife, editor of the Freeholder  
magazine, at Lexington, is a case of  
that kind. They were good people  
and the fact that they were good  
made them suicide.

THE SENTIMENT  
AGAINST ROCKEFELLER

I am sorry to see so much "Y and  
nated" of Rockefeller simply because  
he is a rich man, and I am especially  
sorry that among those that I am  
trying to influence to love their fel-  
lowmen, there are those who are join-  
ing in this hatred of the rich man.  
The rich have no more right to hate  
the rich, simply because they are rich,  
than the rich have to hate the poor.

Every man would be rich if he could  
be, and riches generally come from  
industry and honesty and from doing  
some good to humanity, while perhaps  
nine-tenths of the poverty of the coun-  
try is from idleness, drunkenness and  
dishonesty.

It was well said "First cast the  
beam out of thine own eye and then  
thou shalt see clearly to cast the mote  
out of thy brother's eye."

When a man bitterly condemns  
Rockefellers simply for being rich  
when the man knows that he himself  
would have all of Rockefeller's money  
on the same terms, if he could, that  
man proclaims himself a hypocrite.

A man who sets a million dollars as  
the limit beyond which no man can  
honestly go, knows but little of the  
principles of political economy. A man  
who says another man may honestly  
own a million dollars and be a thief  
deserving the penitentiary, if he gets  
a million and one dollars, is like the  
Christian who says that a man may  
merit all the happiness of heaven  
while a man who falls just a little bit  
below that man deserves to burn in  
everlasting hell. Common intelligence  
tells us that these cannot be such  
narrow lines of demarcation between  
degrees of merit that can be honest-  
ly owned and such as must be dishon-  
estly owned than there can be such  
narrow lines between the conduct that  
should send some men to heaven, and  
some to hell. And yet, according to  
the Christian economy it must fre-  
quently happen that there will be two  
men between whose lives there is  
only the small difference that there is  
between a million dollars and a mil-  
lion and one dollars, and yet, in the  
first case, one of those men will de-  
serve everlasting happiness and the  
other will deserve everlasting burn-  
ing in hell; and in the latter case a  
man with a million dollars may be a  
man entitled to the esteem and honor  
of all good people, while the man with  
a million and one dollars must be  
shamed as being necessarily a thief  
and villain.

Such conclusions ought to suggest  
to any well balanced man that there  
is some fault in his reasoning. And  
yet all that class of people who are  
members of Rockefeller's simply be-  
cause he is rich, seem to have decided  
that just an even million of dollars is  
the limit that a man may possess and  
be an honest man. It is just as easy  
and as natural for a man to make a  
million dollars and not to be made a  
hundred thousand dollars when I  
can first remember, and there are as  
many people who have a million now  
as there were who had a hundred  
thousand then, and these conditions  
are changing all the time so that it  
may be much easier or much harder  
to make a million dollars in the fu-  
ture than it is to do it now, and yet  
these people who declaim against  
wealth, because they are poor them-  
selves, or because they are rich and  
want to get richer, fix this limit of a  
million dollars as inexorably and dog-  
matically, as if it were warranted by  
some principle in mathematics, ethics  
or logic.

If the rich were to start a crusade  
of denunciation against the poor as  
the poor and their rich leaders have  
done against the rich, there would  
be an outcry and clamor of protest  
from all over the country against the  
rich people who would not jump at a  
chance to get all his money on even  
less honorable terms than he got it,  
while there are thousands of drunken,  
worthless, lazy bums and vagabonds,  
who are not worth the salt in their  
bread, and who ought all to be in  
public work-houses, who are coming to  
the front as moralists and leaders of  
public sentiment, because they hate  
a man like Rockefeller, who has made  
his millions by putting coal oil in the  
place of the tallow candles that old  
negro women made, even for the  
homes of the rich, in my boyhood, and  
is now using his money for the edu-  
cation of the people at a University  
of which Harper, and Infidel scholar  
and moralist is the head.

And yet with all of the millions—  
a million—that Rockefeller has no-  
body can give an instance in which  
he or his son indulged in any of the  
stillness or viciousness in which the  
rich commonly indulge.

Neither of them belongs to the  
"40s" or the "Smart Set." Neither  
of them is a gourmand or drier or  
an idle man. Neither of them owns  
a yacht, or is a globe trotter, or is  
a patron of horse racing, golf, base-  
ball, foot-ball or pug-pug. Neither

plays cards. Neither of them can be  
shown by any of the people who vilify  
them, even to have gotten a dollar by  
lying or stealing.

It is very easy to call them thieves  
and liars and swindlers and it's popu-  
lar to do so, and it is also easy and  
popular for Christians to say that  
all infidels are wicked, but the specu-  
fications are as just as hard in one case  
as in the other.

CHICAGO WOMAN WANTS \$10,000  
DAMAGES FROM PASTOR OF  
JOLIET CHURCH.

From Joliet (Ill.) News.  
Sensational charges have been  
made against Rev. Adelbert S. Olase-  
wski, pastor of the Holy Cross Church  
in the \$10,000 damage suit recently  
filed by Helen Tomaszewska, of Chi-  
cago.

Miss Tomaszewska charges that  
not only were the priest's relations  
with her improper, but that he had  
repeatedly promised to marry her and  
now refuses to do so.

As a result, the woman alleges that  
her reputation has been greatly dam-  
aged, her standing among her friends  
and acquaintances altered, that she  
has suffered great mortification, that  
her feelings and affections have been  
injured, that she has been deprived  
of the luxuries and comforts of a  
home and her health injured.

She claims that he has already ex-  
pended \$500 in seeking to recover her  
health and will be forced to spend  
much more.

September 10, 1905, is given as the  
date when the promise of marriage  
was made. It is charged that the  
priest frequently visited her, that his  
conduct was in many ways improper  
and that he is responsible for her  
present condition.

The case was begun several weeks  
ago by Charles A. Churman, a Chicago  
attorney, but the statement of facts  
was not filed until today.

Louisiana, Mo., Sept. 9, 1905.  
Mr. C. C. Moore,

Dear Sir and Friend—In the pursuit  
of Light, Truth and Everlasting Jus-  
tice, the advocates of the highest state  
of liberty and equality in our religious,  
political, social and moral equality con-  
servative with good common sense to  
ourselves and justice to others. I now  
write an appeal to you for anything  
you may know with reference to one  
Rev. French E. Oliver (Evangelist)  
(7). He is at the present time holding  
a revival service at this place to the  
edification of those whose desire it is  
to lodge the sins of their own com-  
mission, omission and admission by  
the same persuasion of permission.

From his evangelistic labors, dialect  
and aping of Sam Jones, I would judge  
him to be of Tennessee origin. I was  
challenged by a minister recently to  
debate the Bible with him and agreed  
to furnish a man in the person of our  
mutual friend, J. B. Wilson, M. D., and  
received no acceptance. Any informa-  
tion you can give me, (and I think  
you published something in the Blade  
once) by private letter will be appreciated  
by me.

Yours truly,  
JAMES E. PEW.

P. S.—Also please find \$1.00 for one  
year's subscription to the Blue Grass  
Blade. I shall write Brother Wilson  
today, asking him to come to our city  
providing I furnish him transportation  
and general expense for the trip. I  
want him immediately—while the royal  
purple is here, and anything you  
can do will be appreciated.—J. E. P.

Another case of the rupture between  
the Pew and the Pulitzer. If I ever  
knew anything about Pulitzer, I have  
forgotten it. I would very much love  
to hear, or hear of, a debate between  
him and Dr. Wilson.

(Associated Press Telegram)

St. Petersburg, Sept. 12.—A holy war  
has been proclaimed in the Caucasian  
district of Zangezur and Jerrahi, where  
Tatars are massacring Armenians  
without distinction of sex or age.

The conflict is swarming with bands  
of Tatars. Many thousands of Tartar  
horsemen have crossed the Perso-Rus-  
sian frontier and joined the insurgents  
in destroying Armenian villages. At  
the village of Minkend three hundred  
Armenians were slaughtered.

Dispatched say mutilated children  
were thrown to the dogs and the few  
survivors were forced to embrace  
Islamism in order to save their lives.



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